M 1050

Monday, October 3, 1966

[redacted]

Must Remain in
Transcription Room

Some suggestions I made to some of the other groups that I now ought to do what I tell them to do, I tell them to start off: Today is Monday, Group II, October the third at 8:00 and the number of the tape is what? (1050) You see? Now they know, now when the tape ever is lost and it is found we can replace it, So what, do I have to say anything special? In about three weeks I will be gone, so think of the different questions you might have that you would like to ask, what kind of questions like that have you got. Whose hand is that in the back, that was the first hand. Yes?

Q: I would like to report on my task.

A: Come and sit here Marcus. It's like going to the head of the class isn't it.

Q: I should like to preface my remarks with certain things because you gave me a very difficult task, perhaps the most difficult in my life, I'm not sure. I realize now that the school is not an easy school, that there is much that I thought I knew that I don't know. Some things I will have to pass over because they are of such a personal nature I don't think they're for a group to hear, perhaps you yourself in private but other than that I cannot.

A: Go as far as you like.

Q: I will go as far as I can. The evening after you had given me my task I didn't fulfill what you had told me, I went out with some friends from the group and I talked. But the next day I isolated myself and it seems as if something that the Gods know was happening to help me and no telephone rang for three days, for three days I lived in the virtual hell of isolation, despair, I saw myself in such a heightened state of vibration I couldn't believe what I was seeing.

Q: Was it so difficult.

A: Extremely difficult.

Q: Why was it so difficult?

A: Because I began to realize that I was not where I thought I was, number one, number two I felt like a caged animal, number three I began to understand what it means to observe oneself, that one doesn't do it, at least my experience, that one doesn't do it just by placing the thought outside the mind and trying to observe oneself. Oneself is a complete and total sensing, I learned, it encompasses the totality of of the person that I, or Marcus rather, was and is, in other words my observation of myself had nothing in common with what I had been observing previous to this, I saw the back of myself.

A: What were you observing before?

Q: Before I would observe Marcus walking, or talking or doing ridiculous things perhaps but I thought that this was some thing but I learned it was nothing

A: Who told you it was nothing?

Q: Something in me.

A: Is that reliable?

Q: I cannot say if it is reliable or not but it has been a new experience.

A: That may be but was it still right do you think?

Q: It was more right than before, yes. Because I suffered more with what I was going through than ever before.

A: Is that an idication that it is more right?

Q: No, it is not because I gradually came to the understanding that the suffering I was doing in the room where I was for the first three days could not really be of any service to me in any way, I also realized how difficult it was for me to leave go of this suffering, for me even with effort or will.

A: Yes, but you see you followed something that was inside yourself

that you said was better or represented more Work, or Work in the real sense, that's why I asked where did you get that

Q: I don't know where I got it.

A: I shouldn't even tell you.

Q: You told me that I should not talk unnecessarily,

A: No, regarding Work, that was a task which concerns was not useful for you to talk too much, but as far as Work was concerned, that is the principles of the Wrok I haven't changed them, I didn't tell you to look at the totality of yourself.

Q: I couldn't help that though.

A: I know but that is where you make that little mistake.

Q: Ah, but I must finish though.

A: I want to get ( ) but I don't want it to go too far,

Q: I won't go too far

A: Because you see that would become emotionally involved.

Q: I'll try not to.

A: Yes, that's right. You see let's keep your feet and my feet on the ground and let's go back to what is the requirement of Work, it's observation of the physical behavior.

Q: Yes, I had an opportunity to watch that physical behavior because I paced many hours back and forth and

A: Could you do it impartially?

Q: In the beginning as I said I began to feel like a caged animal in despair,

A: All of this is a description that you didn't like it or that you suffer or that surely you were quite partial to yourself.

Q: Quite partial to myself.

A: There's no doubt about it.

Q: But then something else began to happen.

A: Good, let's hear it.

Q: After a while I was able and sometimes it's so difficult to even attempt to explain it because it is so new for me, but I was able to watch Marcus more or less constantly doing what he did, not censoring him, not feeling sorry for him and even at times coaxing him and telling him things that a mother might tell a baby in a moment of distress. I was able to do these things but Marcus always seemed to be, or to have the upper hand and it was not an easy thing. About the third day though I began to have some kind of hallucinations, I had not eaten too much, very sparsely. I lay down on my couch and I looked out the window at the top of a church which is right opposite my window and I began to see auras of the buildings. For a moment I said to Marcus, you'd better get a hold of yourself because this is not happening. I shut my eyes and I turned away and it happened again and a ain and again, it was as though I saw a building with an astral body, why or how

A: Marcus, I believe that you thought you saw it,

Q: I thought I saw it, right

A: And actually that you had that experience, you know but it was a little foolish,

Q: It may have been

A: No, no not the results, I'm not talking about them, it might have led to certain good results in the end but Marcus, why did you eat not enough?

Q: Personal reasons I would rather not go into at the moment.

A: All right, then why didn't you go out and take a little walk? get some fresh air.

Q: At times I tried that but I found that I had no patience with the world at large.

A: That is true, probably you were like an animal in the cage and you would have been more animal outside of the cage.

Q: Yes, but then there was the question of much greater value to me that suddenly presented itself and it had to do with you. And the realization came to me that a man must submit his will totally to his master and I was not certain yet whether I was willing to submit myself totally to you.

A: Good, I think that's very good, I would never and I would never ask for it, if I were you I would never submit to anyone outside. You have to submit to something else Marcus.

Q: What is that sir?

A: Inside, that is what you are and what you are when you are completely free from all the different things like suffering or hallucinations or even thoughts about auras or ethereal bodies and so forth. It is much better to be a master to your feelings, they are simple and they belong to you and it is a body, it is something even that you can touch and for you to come to much simpler idea about yourself at the time when you become, of course, emotionally involved, and different circumstances will of course bring that about but there is not as yet any submission to anyone.

Q: But something in me told me that there must be a total submission.

A: No, who tells you that?

Q: I don't know who.

A: Look, Marcus, if you thought it had anything to do with me then you could have asked.

Q: At times I tried to over the distance.

A: No, that won't help.

Q: But I tried.

A: It won't help! When you try to telephone the line is busy it won't help.

Q: I did telephone once but you weren't in. I was glad you weren't.

A: ( ) it did ring though didn't it?

Q: It rang.

A: And you came to the conclusion that I wasn't there.

Q: No, you wasn't there.

A: You're sure? Because I sometkimes don't answer exactly because I want to avoid to become the master of somebody. Come down to earth Marcus, here you are. Now for the rest of the evening, you know, try to relax.

Q: Iam.

A: No, you're not.

Q: I'm not relaxed I grant you but there's one thing I also notice about Marcus' chief feature if it can be said to ( ) a chief feature,

A: Marcus, chief feature we don't know yet.

Q: Well I call it chief feature, I use it as a term of Marcus, he talks too much.

A: Godd, my suggestion was a very good one.

Q: Yes, but it was a hellish one.

A: Oh, Marcus, you exaggerate a little bit.

Q: It may seem now that I exaggerate but I did that time.

A: Yeah, now we won't do it again.

Q: No we won't.

A: You're sure.

Q: Not in the same way.

A: Next task,

Q: I want a stronger one.

A: No, but we give some additional ones, we take a walk, we go out, you eat enough even for personal reasons you may not want to or what ever it is you ask me.

Q: I ate three meals today for the first time in a week.

A: Good, but don't you think you've mishandled yourself a little bit?

Q: No, I punished myself a little bit.

A: Yeah, that's what I call mishandling.

Q: I didn't come to music and I didn't come to Wednesday group.

A: Oh my, sacrifices.

Q: Yes,

A: But why Marcus?

Q: To train myself to be better.

A? For what?

Q: Stronger.

A: Are you a monk chastizing yourself?

Q: No, but I'm not a man either.

A: No, that may be so but do you think that you would become one if you keep on flagellating.

Q: I think that Marcus will buckle under more.

A: No he won't.

Q: You don't think so?

A: You resent it, in the end it really will become so much you will ex plode.

Q: I thought resentment, Marcus did, not I.

A: Well the 'I' Marcus is very little,

Q: Very little but it exists,

A: Oh yes, potentially yes, now will you come down to earth, now as you sit, when you become so much part of the chair that you almost collapse because of relaxation.

Q: I'll try.

A: Start right away, muscles, face, body, breathing normally as if you drained yourself, as if it comes out through your legs, your arms, no tension if you can in your shoulders, very much relaxed and just normal

breathing and no particular thoughts, what ever you will allow now but no thoughts of suffering, of chastizement, of not being 'at home' with the world, criticism, describing yourself as an animal in a cage, all of that nix, nix, all right?

Q: Uh, huh.

A: No, that wasn't good, say it again.

Q: Yes sir.

A: That is a little better, all right Marcus? For your good Marcus for nobody else's, all right?

Q: Yes, now what do I do?

A: As I said, you must relax. Yes, get off your high horse.

Q: I'm not on one really.

A: Yes, yes you are.

Q: You think so.

A: I know that. Okay? I will look at you once and a while. Who was up now first. Yes.

Q: I'd like to talk about the time you remember, the time when, my relaxation for the past three weeks, we talked three weeks ago in terms of a tension I had been having.

A: We couldn't talk about it last week? A task usually doesn't last longer than two weeks.

Q: I tried to talk to you last Tuesday but I didn't.

A: What do you mean you tried?

Q: I had my hand up.

A: Oh, I didn't see it. Okay, good.

Q: I think for me the benefits of it were better the third week. I found it difficult to understand what it was and I think I'm straighter on that now and the tensions are much more reduced and I have a much stronger wish to try to Work now, in terms of that I'd like to ask for a task.

A: Well, if you have no wish to Work would you want to Work when you relax?

Q: Yes.

A: While you relax could you wake-up?

Q: I could become aware of myself but I don't really wake-up.

A: You know what I mean by waking-up, it's the continued state of awareness, so if you could become aware which is at one moment if you extend it you would reach a state of at least semi-awakeness.

Q: I think I could say I was able to do that at times.

A: That will be the task, to connect now trying to be awake through an awareness state when you relax. It's difficult David because when one relaxes you become interested in the state of the body and you want to change it. When you're aware, something is there that should continue to observe the body regardless of the state in which it is. So you must understand there are the two things, one is the mind giving a command to the body to relax, the other is the possibility of 'I' observing you. All right? you have to go step by step, and every time when you want to relax you will lose the possibility of being aware. How long does it take you to relax?

Q: I found that in order to do, to change tension depreciatively I have to spend a minimum of ten minutes, maybe more.

A: That's all right.

Q: I was trying to do it twice a day.

A: That's all right, so you continue with that then but if you can let me see your arm next week.

Q: Mr. Nyland, may I have a task to do with relaxation? or observing tensions.

A: You are bothered by it?

Q: Yes. I find myself all the time being very tense in different places

at different times.

A: What is the worst place?

Q: It's really hard to say because I'm not aware of it all the time.

A: Now wait a minute, you first said that you know that you have tension, that you were tense in different places.

Q: Yes, well in this area, also arms.

A: Good, what do you do about that, supposing now that you have a tenseness in your shoulders.

Q: Well, what can I do about it, I could relax them or I could let them stay tense for a period of time and watch it.

A: Can you relax now.

Q: I don't know, I can relax them more than when I first notice it, I know that.

A: What did you use, any particular way of trying to relax them?

Q: Just what relaxation means to me, I do that, I don't know how to describe it, let go perhaps, or feel looser in an area.

A: Drainage? Did you ever use that word? I explained it several times.

Q: I don't recall ever hearing it explained.

A: It's as if something is starting at your head that is there that you would like to drain out, you see, don't start at your shoulders, start at the head as it is, with you face the way it is and you might say let it droop you know as if ( ), many times I compare it to liquid that you let flow out and the level of the liquid simply goes down, down, down, you see, from the head on down as if it is draining like water runs out of a bathtub, so when you get here your eyes are relaxed, when you get here your nose and the beginning of your cheeks get relaxed and when it's here it is you mouth that is relaxed, here it is your chin almost as if it would be hanging. Then you'll continue you see, you continue with your neck and your shoulder, you try that to drain as if you give a command, as if there is a substance that is there that is causing this

tightness. In reality of course it is the loosening up of the muscles but in order to make it a little more pictorial you consider it as if it is a substance that flows off in the draining process and then it is simply drains out and let it go through your arms, hang your arms like this and at the same time try to drain through your legs and toes as if it can disappear. When you do it the first time, when you get to your feet you probably have tensed up and when you want to do it very much you probably will focus, your brain will start to want to do it, you go back again to such places, your brain you unwrinkle your brow again your face is as if made of putty, your shoulder blades probably will cause more trouble than anything else and particularly within the neck where the shoulder goes over into the neck, there are muscles there that are usually tight. Try it that way first to relax for a certain length of time, not just once but try it again, move your head, you see? give your head a chance really to become a little more flexible, you turn it around, move it this way, that way, front, forewards and so forth. This is the way we'll begin, let me know next week, because there are other exercises that could be done in conjunction with that one, it will be all right, stand very quietly, you can sit in a chair if you like, standing you can do it whenever, do it at least three times a day and do it as well as you can, give it time you see, don't be in a hurry and when the telephone rings, don't answer, all right?

Q: Last week you gave me a task to reverse my frenzy, well, it was a very interesting week but the first evening after I left class I found that I couldn't talk to someone at the same time that the frenzy was building up

A: Do you need someone to talk to?

Q: No, it was just walking home with someone.

A: No, but why would you want to have a frenzy known?

Q: Oh, it wasn't known.

A: No, no but why were you looking for someone to talk to?

Q: I don't think that I was I was just walking home with someone, we were having a little conversation.

A: Oh, you did go home with someone, okay.

Q: And then the next morning

A: Well, did it get frenzied or not?

Q: Well, it built up inside of me, I just wasn't a very good conversationalist at the same time.

A: Well, why didn't you say goodbye and let me be frenzied?

Q: I suppose I should have.

A: Yes, I think so, remember, a task is a task.

Q: Well, I thought of doing it at the same time.

A: But you weren't, you found out afterward, you know now for next time.

Q: Yeah, well but I have a few questions about this task.

A: Yeah, that is okay but the question is when a task is there you have to make all conditions conform to the requirements of that task because if you don't do that you find an excuse you see. All right next thing.

Q: Well, the next morning I got up much earlier so that I wouldn't start the morning off in a physical frenzy which starts it all off.

A: No, why did you do that?

Q: Well, I didn't see how I could otherwise do the task.

A: No, you see, you must understand yourself a little bit better, a person is of course affected by a variety of conditions, either outside world or that what you are yourself and there are many things that can change and we simply call them variables of a person in the form of behavior, certain way of how they are adapting themselves to outside conditions, whatever it is and the many variables can all be changed and one will change the other and sometimes they will stay the same but now you are studying one particular particularity, that is the frenzied state,

you see? Now you must leave all other factors the same, otherwise you never can continue any particular results to one particular cause, you see, now you start to get up earlier in order to avoid something, that was not the point, the question was to get up at the same time, I would almost say put on the same dress, not to change yourself and then find yourself at that frenzy in the morning which used to, this time eliminating only that particular factor and start building it up during the day, that was the idea wasn't it?

Q: Well, I didn't understand that

A: No, but you understand that if you knew a little mathematics you will never solve an equation if you are going to change all the different unknowns.

Q: Yeah, it makes sense, although if I was not going to change, well, my morning routine then, well should I change my evening routine, like walking home with someone?

A: No, we're interested in the frenzied state, you keep everything else the same, as much as you can, now what were the other questions you had.

Q: Well, I had an interesting experience the next morning as I was going out, in a very quiet state, and I was remembering the task and I tried to observe myself and all of a sudden I got this feeling like going from the bottom of the water up to the top of a lake and all of a sudden I just felt as though all the elements of the frenzy that I had always been in, it all seemed to have no meaning and there's nothing in its place but it was just a feeling of vast emptiness, like being on top of something looking down on it.

A: Wait a minute, I don't understand why you should have that feeling because if the frenziness disappears you're still left, ( ) was it something that the frenzy state is at a feeling, you think, or is it an activity?

Q: I don't really know.

A: Well, let's see what it is. It's most likely a state, partly from feeling, maybe of thought,

Q: I had been thinking before that, just a few minutes before of the usual state(within)me I was in that all of a sudden I felt strangely different.

A: Yeah, but how does it expreas itself when it is normal? Describe yourself when youare in a state of frenzy, what do you do?

Q: Well, I'm constantly thinking about ten different things I should be doing at that moment and planning out the day and checking to make sure I have everything with me that I should have.

A: Agitated? Deesn't that show in your body? Movements?

Q: Yeah; not so much, it more of an inner thing but it's also sometimes an outer thing,

A: Tensions?

Q: Yeah, lately I've had a lot of headaches again.

A: Well, that may be ofcourse tension as a result of frenzy. Try to define first because otherwise you won't know in the evening what to do.

Q: Well, I understood that I should reproduce the same kind of frenzy which is mainly an inner one and only partly an outer one and what seemed to happen toward evening was that I'd get to a certain point in the frenzy and I'd just get a headache and pains in my head and you know

A: Is that the usual symtoms though?

Q: Yeah, except the headache got much worst and then the third day I started getting into a frenzy about not getting into a frenzy, well I began to think of the task as a burden that I had to constantly remember, I had to remember not to be in a frenzy or to get into a little bit of a frenzy or more of a frenzy or a great deal of a frenzy.

A: Can you regulate it now?

Q: Well up to the point of where the headache comes in,

A: Then you have to stop?

Q: No, I just let the headache get worse, it's a version of the frenzy.

A: Could you now get frenzied at 12:00?

Q: I think so, yeak.

A: In the morining.

Q: Probably, I, no, no I can't, I don't really know.

A: THat would be nice to find out, because if you can't you just have the solution, you can get frenzied about not getting frenzied.

Q: Yeah, the problem is I think I have the wrong attitude towards tasks and the feeling that it's one more burden that I can't manage

A: Yeah, but now you can get rid of it or you can produce it at will.

Q: In a way, yeah.

A: So if you don't like it you can get rid of it.

Q: I think that's very possible.

A: Yeah, you see because looking it in the face you really can ( )

Q: This is true, the more I looked at it the harder it was to get into it.

A: Of course because I think it is the usual kind of a state which comes without any thought, now when you start to think about it you cannot repreduce it. So it is just as good as not having it, all that will be required is really not to think about it, when you then get into it know where you are and then fight it you might say by not wanting to think about it. Yeah, are we now a little bit on the road of becoming more balanced.

Q: Well, I think so, I can't go on in a state of frenzy.

A: No, I hope not but you don't want headaches either.

Q: No, well I have a question about all this. How does one go about doing a task without feeling it like a burden.

A: Oh, why not, a task is always something that is a little difficult,

so of course it is a burden.

Q: Well, one of the reasons I asked the question this way, I studied with someone for several years who at the time I thought was teaching the Work

A: Oh yes, that is that fellow we all know and when you say who studied the Work and so forth I put a big question mark,

Q: I thought at the time I was studying the Work.

A: Who had some ideas about the use of certain words.

Q: Right, I think that is a better way to put it. Well anyhow I had tasks and well what I want to say at this point is that I did them all regardless of the consequences pretty nearly and I'm lucky to be alive sitting here and I'm afraid of tasks, I'm afraid of losing my mind,

A: Yes, let's call them different, let's call them suggestions and get the word task out of your mind. It is something you want to do or not do or try but not as a task so that there would be dire consequences if you did them, yeah, can you get that connotation out of your system, forget about it, never consider that what you have suffered through as if it still has to have the value at the present time. The difficulty is always that I hang on to whatever I have experienced and then by reliving it I again suffer and there is no need for it because it is finished unless it had had some consequences that I now can show that that is a result of let's say someone inflicts a wound on me and I still have a scar. But you see usually these things don't go deep enough that they leave something that is still noticeable and only an attitude of association that for that you bring back again that what you suffered at that time. Now I think you could free yourself quite easily from that and whenever the question ( ) the use of the word task comes up you say 'yes, it used to have something that was a little bit undesirable but at the present time all I consider it is that I want to

do something a little out of the ordinary or something that caused me a little trouble or difficulty but it is within my means to do it. All right? So the bad taste is out of the word, all right?

Q: Okay.

A: The sooner you forget about that particular personage the better it will be for you I'm sure, it leaves a bad taste in your mouth, take some chlorine water, rinse your mouth. How is it Marcus?

Q: It's getting better.

A: Good, slowly.

Q: Mr. Nyland, I would like you to talk about identification and the possibilities of ( )

A: What was the first? How did you start out?

Q: I'd like you to talk about identification.

A: Talk about identification?

Q: Yes.

A: Ah, what would you like to know? It's all around you and it is all the time with you, that what you are is an identified person. Everything that you take in by means of sense organs you become identified with, every thought you have identifies you with, or makes you part of something else. Everything that is a thought of your own identifies yourself with that what you are, there is nothing in one's life that is not identified either with oneself, with the thought processes, feeling processes or even with other people, all of it is there, that is how you are bound, this is exactly the state in which a person is on earth, all the time connected with that what he has seen, what originally was put into him by means of his sense organs, that even was taken in when you drank your mother's milk. All of that in other words was another way of saying that I remain subjective and that the older I get the more subjective I become and the more I remain bound to earth and the older I live the more I have

strings attached to myself which tie me to earth in many thousands of different ways, all of that is identification. It is me, bound to earth as a human being which even is including that what I cannot get away from even if I wished to fly away from earth, my body connects me with earth, the law of gravity keeps me here physically and psychologically, and I'm constantly bound by every kind of relationship that I may have experienced now or have experienced. In other words, it is everything I am, I am one identification totality human being, a characteristic of me is identification.

Q: Well, to be more specific I find in relation to the meetings and to listening to you my going back to my father which I mentioned very casually on Friday and the fact of these similarities, physical similarities as well as things which you have said which he has said in his life, well to one degree or another, and I seem to have that barrier.

A: No, why should it be a barrier? Because if everything

Q: Well, it distracts me away from the purpose of meetings

A: No, I don't think so, if it isn't that something else will distract you. The purpose of wanting to Work of course has to consider, take into consideration that I am identified and what you wish to do is try to establish something of your own which could function in a non-identified manner and it doesn't matter if your father or I or anyone else your thoughts will keep you down, associations, rationalizations, everything of that kind in your mind will keep you simply to earth because you will continue partly to believe in it and partly they will effect you. The difficulty is only that I would like to establish something that is non-identified, could function impartially that when I am all the time and I realize that I am identified it is very difficult to have something that is non-identified with me. And knowing that that what should become my 'I' being very small and not at all exercising enough, not being able

you might say even to be~~ing~~ able to live and only for a very short moment that then when I it a task to look at myself as I am that the acceptance of the way I am, including all my identifications is going to be very difficult for ~~me~~ it. So when I wish to I have to be sufficiently clever to know that I should not apply it at that time when I am more identified than at other times because there is undoubtedly differences between one identification and another, something takes me up so completely that there is nothing left of ( ) and other times I may do certain things and still have time to think of something else. So in the first place although there are all the time identifications they do not all have the same value. Now when I wish to Work, that is when I try to become con~~s~~cious in that sense, I try to make or create something for myself which could function in an objective way. I will have to choose that what this objectivity, this particular little bit of a faculty functioning in a certain mental way, what it has to observe should then be something that is in itself very little affected by identification or any other kind of a form of activity. So it is simply a matter of applying it at the time and at the place where there is the best possibility of success and for that reason I say I can become aware of my walking because there is no identification with my walking in the particular sense that I want to describe it or that I like it or prefer to walk in a certain way and I try to select now out of the forms of my behavior the kinds of things for which I have no particular association. You see, as soon as the comparison comes in that I say yes, I'm too much identified with this or that then I know it's not the proper time. Wait for a time when you a e a little less identified and very often you are not identified in the particular things which are habitual because in a habitual state the functions of the mind have been reduced practically to a minumum, otherwise it is not habitual, you understand what I mean, that what I

do without thought, what I many times call acting like a chicken without a head, it simply means that I'm active and I do things without thinking about it and of course there are hundreds of times during the day that I know that I, I call it now an unconscious state even as far as ordinary life is concerned, that I do not know how I came from one place or went from one place to another, and only at times when I must come to a conclusion, you might say that I've walked because I now find myself here and I used to be, half a minute ago, somewhere else so therefore I must have walked because nobody carried me and I didn't fly. At the same time I'm not conscious about it in the ordinary sense of the word, I don't know, my habit was such that my mind did not play a part and therefore associations didn't play a part. If I drive a car I drive it with my body, very seldom do I drive it with my mind because as soon as I start to look at the way how I drive and to dictate from my mind how my hands should be, how my arms should be, how my posture and my body should be, how my foot should be on the brake or the accelerator or what else there is of my body when I tell through my mind that my body should behave in a certain way I will probably have to stand still, I cannot drive. So, there are many cases of course in which I know that I am habitual and that I want to take away associations certainly the habitual pattern is much better when I then bring it to light as it were. I go through the same kind of activity which I always would do when I am habitually behaving but this time I will give part of my mind a chance really to become observant, Whenever associations appear and they are a little bit too much forget about Work, don't make the attempt, whenever things are upsetting in oneself the thoughts or the feelings when they require a great deal of energy there is no energy left for even wanting to Work, let alone that I perhaps think about it but surely I will not put it to Work because there is not enough of it. You understand that, the difficulty is always

that I want to try it in much more difficult conditions because I would feel better if I could, the trouble is I never can and I might feel worse.

Q: May I describe an incident, for instance on Friday when you told the story of your house I recall a time when I was twelve my Father telling me a story, one way or another, paralell your story and I became so awash, well the thing that I call that immediately was some sort of sentimentality, I was completely taken away from what the story, from what I wanted to get from that story. This is the thing that happens quite frequently.

A: That's right, you know I may have a wonderful philosophical idea in my mind and I go out in the street and I see someone I like very much and I've forgotten all about the philosophy. It happens all the time and if for some reason or other I may have used the word that has a certain association for you you go off on that particular tangent. I think that it is an ordinary function of the mind if sometimes one knows it because particularly when something is taking place that you want to hear and you don't hear it. For instanse, I may be thinking about something that I want to listen to and then the tower over here starts to play and I think all of a sudden, oh, it's ten o'clock, I've lost what I want to think about, it is drowned out, it happens thousands of times that one thing drowns out another in one's mind.

Q: It's getting to the point that it's very annoying.

A: Oh, but it is always annoying, you never have known it, now you know it or you know it a little more, it always has been there. You listen to the weather report you know, you want to and it comes at the end of the radio announcement and something is being said about Vietnam, you think about it and before you know it he is winding up and the wind is thirty miles an hour. It's a usual occurrence, I think there is nothing special about it, it happens to all of us and by means

of association, by means of inattentiveness, by over enthusiasm and by digging into something that is none of your business you forget, or it is passed by and then you say, it's too bad, you have to wait for another hour. I think your attention is drawn to it now, I think that people live their unconscious lives, thank God,in such an unconscious state that they don't know they are asleep. As soon as they would start suspecting something then of course they would become much more alert and when they become alert they will see more, that is they will notice more, not impartially but certainly they will notice many more things about themselves and they start to think about it and that what was hidden and was surely unknown knowledge all of a sudden starts to become known and the surprises that one has about oneself at such a time, and again I say it is not necessary to be awake in our sense of the word, it simply means that I am already enlarging my present world by allowing many more facts to appear which originally I didn't even consider. Go on, it doesn't matter whatever the difficulties are, you'll uncover them one after the other, and some will be such obstacles that it is difficult thing even to avoid it and there is no possibility of a detour and you probably will get stuck on them and there are other times when it is quite possible to do something about it and that is the road to travel. If you have a choice of going from one place to another and there is one road that is smooth and marvelous cement, and another is sand and another is muddy and a fourth one will have to go through a river because there is no ferry, you make up your mind what you want to travel. If you're out for scenery or adventure maybe you can travel one of the others but if you really are intent on going to the city and that is your aim you will take the asphalt and cement roads. It's the same thing with psychology, I do not want to when I have an aim in mind, to lose too much time if I can help it, particularly if I feel and I know it, I know it for a fact that the amount of energy that is available is precious and it is small and perhaps the

time allotted to it may not be as much any more as it used to be ten years ago and that whatever the motivations might be that I would try to be conscientious or perhaps hurry up a little bit or that I say that time is of the essence then I say no, no, no, no I don't want associations not now. Tell yourself a little bit, I don't want to play with you now, I have other fish to fry. You see, it helps because many times when you don't take this kind of a position that whatever your mind likes to do and you might say, plays haphazardly and that whatever your feeling wants as an expression, I call the body a playground for the feelings because it's originally there the emotions or ordinary feelings start to become apparent to me and when I put a stop to it, when I become observant then my body is engaged in a relationship with my mind, my mind in a certain phase and then when, when you might say the body is engaged that way I close it up as a playground for my feelings. You see I have to do something every once and a while to stop what I then would consider nonsense or rather expenditure of energy to which I'm not entitled and that there is something in me that determines that such associations are not right for me at the present time because it leads me into sentimentality or in any event it leads me astray. Take a position about it and say no, I don't wish it now, later on, yes I can play with it whenever I like but not now, now I have something else to ( ), you understand what I mean? It is a certain form of strength and a determination, I wish to Work, when I wish to Work many things are simply set aside because I'm not interested in them. All right?

Q: Thank you.

A: I'd like to report on the same task the third time. This time it was much more successful, not the task in itself but the purpose, the reason behind why I'm doing the task. First, I set up certain periods of the day in order to do it and that time, in the office a certain time so it would be when I did certain things I did every day, receive certain

calls, went to the ladies room, when I came back from lundh, etc. and I would remember about it and it would wake me up to working on myself even though I couldn't always think of something, the task was to think of something to provoke my boss or do something a little unusual and he'd say,'well Marsha what got into you?'. Then the second time you told me I didn't have to actually do it verbally but try to remember to do it and sometimes I would go to things so preposterous that I would sit in the office and laugh.

A: That's all right, that's also a good time. You see, from the stand point of objectivity there is absolutely no difference, every thing can become an object, it's only the judgement from ordinary life that you use the word preposterous even but from a standpoint of a different kind of level everything becomes equal and it is exactly that you might say that kind of a distance which will make it impossible for me even to distinquish, the question of acceptance and that what is partiality, partiality disappears the further I will be able to get away from it, you see, it also introduces then a certain (vagueness). If you apply this to Work that what I want to become aware of and it is part of my body I can focus but when I want to have the totality of my body with all the different functions I have to be quite a distance away from it. So whenever that might happen then that what is the totality of my body it doesn't matter any more if it has arms or legs. So, this is what I mean, the more objective I can be the less I will be able even to describe the detail of my state but as soon as I come back to my state I will know that I am in that preposterous.

Q: I only felt that once when I went to music when you were away, I got very sick, it was just before vacation and I was under terrible strain and I felt dizzy and faint and I went to music and Lotus was going to try to call a doctor for me and the doctor wasn't in at the time and I said let me sit through music and wait, and I felt at one time just exactly in

that state, that I was standing apart and my pulse seemed so strong in my body and I felt so vibrant, I never felt quite that way before or after and I definitely would know if I ever got into that state again, I just knew that I was so completely aware of my body, it's helpful whenever I go back to that.

A: Yes and you see at that time the detail of the state simply disappeared. That is why from that standpoint if I could really observe pain it would ( ).

Q: Well, I felt much better after, it was all gone after the music and I said to forget about the doctor, a few days later I felt a little sick again.

A: Well, your thought produces your feeling for your sickness.

Q: And then of course when I came back from vacation I was much better and it didn't occur again.

A: Now, how did it work out at the office.

Q: Well, as I say I couldn't always think of things that would be provoking or I would think of something but say that's not very good or very unusual,

A: Did you wake-up then?

Q: But I did, I did

A: That is ( )

Q: Because I would try to think of different things and of course not always could I do them but sometimes I did

A: And in that way then it helped? The question is now if you could associate all kind of thoughts with the idea of Working. Select out of the day that you know you'll be thinking of something, there is a moment in which you have to think about your keys in order to let yourself in again at the apartment, there is a time that you have to think about lunch, there are certain things which you will consider when you want

make-up, or attend to your face or hair or whatever it is, associate that with the wish to Work.

Q: That's exactly what I was just going to ask you, for a task that would encompass more of my daily life, like the weekend because I realized something also this week why one of my big problems in Working and I think I've always been such a tremendous extremist, it's very difficult for me to accept the fact that I have to do something step by step slowly.

A: Right, it's not the definition of an extremist.

Q: ( ) I have always been, just thrown myself into things,

A: At a great speed?

Q: Yeah, and I've always felt that I had to outshine everybody and if I couldn't I would just go into a shell and not do it at all.

A: Well, that's nothing unusual, I think each person has that kind of a vanity, provided the opportunity is there, either one or the other, no, sometimes they want to appear that they are not at all and that is simply hidden vanity. You know, as soon as you start to pick them up on it then they start to oppose it, for instance you are lying and the other person says, not that much, you see, you're perfectly willing to agree but as soon as the other starts to tell you that you are then you stick up for yourself. That what is vanity in oneself and I pride myself on not knowing anything at all, you know? that is a certain form of knowledge about which I can be proud. And this is the kind of thing which of course all the time will happen with one and that whatever may be the motivation for oneself, the way one wants to behave in a certain way particularly when it has to do with other people will to a great extent depend on their opinion of you and that there are many things that you will do either because someone expects you to or that you will want to create a good kind of an impression and that you will go

to any length to explain yourself when you think that they misunderstood you and all the nonsense that goes with it, you know? So all of these, whatever it may be, but don't make it too complicated. It is far better to associate the thought and wish to Work when, let's say, you go around a corner from one street to another, or that you wish to Work when the light changes to green from red, or that you will want to Work the first policeman you see. You see, make it much simpler.

Q: But various different things ( ) during the entire week?

A: Different times, yes, that you would say in the beginning of the morning, now, the third policeman I see I will wake-up. Of course you will wake-up with the first and the second also because you will have that thought. You see, one is so tricky and you have to introduce all kind of tricks yourself in order to over come the trickiness of your self.

Q: Oh, I'm thinking now ahead of all the things I do.

A: Well, write t hem up, use them and then execute them you see, it has to be really converted into the desire to Work and Work because if it doesn't lead to that then it is just silly business.

Q: This is very important to me because I realize that, I'm starting to Work during the day and then over the weekend I did very little, not with any regularity whatsoever, if I'd think of it I did, and if I didn't think of it I just forgot about it.

A: Well, thank goodness you have to put on shoes every day. All right?

Q: I would like a task.

A: So, out of the blue sky, you know Lewis a task always has to be linked up to the state in which one is, so describe your state, what are you in? Upset, phlegmatic what are you at the present time? Full of life, dejected, morose, critical?

Q: I wanted to ask for a task because it's something I've never been able to do and I felt that it would be a good thing for me to bring myself to do.

A: Good, then it has to be a small task, or a very engaging one.

Q: And in addition I have found in my Working process that it is very difficult for me to formulate things to do that are really against the grain.

A: Doing them or formulating them?

Q: Well, bringing myself to do things that are against the grain and even if I think of them I somehow rationalize and figure out ways of not doing them.

A: Could we take a few, kind of bring them out in the open, what do you dislike, not too much but a little, what would you call against the grain.

Q: Well, situations involving other people.

A: It's not sharp enough, what?

Q: Well, most anything, I'm naturally quite silent and reticent and

A: With everybody?

Q: Practically.

A: Really? Is there anyone that you could smilee a little bit with, have a joke, are you really, I might almost say, terrible?

Q: I don't know, I can't see myself very objectively.

A: No, no, no. the question is, have you any friends?

Q: Yes.

A: Yo, so you are not entirely devoid of the possibility of that kind of a relationship.

Q: ( ) the characteristic that bothers me and you just asked for one example.

A: Yes, ( ) example of going against the grain would be if you strike up conv rsation with someone. What happens when you feel you are going against the grain? Have you ever tried to overcome it, (yes) and then what happens?

Q: Well, either I get frightened and I just withdraw more or I'm only able to do it on a very superficial level.

A: Would you want to do it?

Q: Well, I'd like you to give me a task,

A: Yeah, but you're honest about wanting a task, (yes), you want to overcome it (yes), even if it is deeply engrained tendency, (yes), and you have to go against it (yes), you have to select people who are a little easier than others, you know about people of course it's a foregone conclusion that you never would do it and you stand there and be nervous and so forth but there are others who are a little easier, flexible with whom you also could let your hair down a little bit, do you know some people of that type, half-way acquaintance, half-way friends.

Q: I could think about it.

A: Could you find two or three?

Q: Perhaps/

A: And you could meet them? What would happen if you telephone them and said let's have lunch, they would fall off their chair.

Q: I don't think it's as bad as that.

A: No, I don't think it is so bad, that's why I think there is hope, you see I think you can select at least ten people over the next week with whom you could have that kind of an engagement. Lewis, I think it mostly, of course, in your mind, that actually the fear is that you have had bad experiences and that because of that you start to judge it and you get afraid of it that even the thought already affects you. If you could simplify it for yourself and say, now with this and this person I will not be nervous, I will try not to have any feeling and I will try to meet him on his own ground, or her whatever it may be and I would like to say just a few things and this is the way I would

want to start the conversation and you make up your mind about what you are going to say, how you want to say it and then approach the person and see if you can ( ), that would be the task, you can think enough about it in the beginning and you must take a person who is not an orgre in your eyes, with whom you could more or less, even if you made a mistake or even if you were a little nervous he would not criticize you. Can you try this, if you honestly want a task you can overcome it Lewis. You know when it has been a trouble, a troublesome thing for you for quite some time and you never have wanted to do enough about it but now it is a task in the presence of other people and now you must do it. You must make such attempts even if it's a failure, it may be misjudgement but at least you have to make attempts time and time again and don't give up too soon. All right? (Yes) Whom will you choose, do you have anyone in mind?

Q: No, I'll have to think about it.

A: Don't take too long, so that you postpone it. It would be nice if you had a swarm of people around you who would come to you then you would have a choice. Can't we envegle someone of this group, you know Lewis, we're all here to help each other. Now when someone phones you don't become immediately suspicious. All right Lewis, we'll let it go and let those who have ears, hear.

How is Marcus? Marcus, as I'm now talking with David you walk up and down five times very slowly, very slowly. Go ahead David.

Q: I was given a task about 5 weeks ago which was to simplify my existence, my presence, or try to simplify my everyday life. After the third day or so the realization came that I didn't really need the task in a general sense, I didn't have to come back and ask continuously for tasks or anything else that the aim in my life was right before me where I can see it. I didn't report on it because I felt I can go on and ( ) myself because it really everytime I came to you or

any body else in the past I was always looking for the miracle and the only miracle that really exists is in me depending on how hard I want to work at the miracle. And I could seemingly just try simplyfying more, I carried it I'd say probably further than just the task of one week and then I did report on it and I just try to keep on

A: Did it help you? Not to do the task but did it help you for yourself

Q: Oh yes, ( ) I Worked, at least now I am building some what of a foundation to work with, I don't feel that at any time in that task that I was conscious.

A: No, perhaps not but at least it might have changed your attitude and you could have become a little more flexible.

Q: That I would say definitely, I feel that it definitely opened my vision to things that are around me, the fact that I exist, the responsibility of myself, to other people and to myself, and it put me in a very strange state, a state now that I've never felt before, it's a state I'd say of somewhat bewildered, many different things at once of the fact that I have the capability ((Much interference here) that I can't look in the future any more of what I want it's fine, that's great and dandy but it's right now in the presence of a negativity that I must build and it's, I'd say I'm trying very hard, to some level I think I can be impartial.

A: What happened today? for instance.

Q: Today was a very difficult day, I'm postponing what I must do and inevitably I know I have to do it, it's just a question of getting up, getting off my high horse and I'm acting like I'm there and I'm not and just starting right from the 'A' instead of working around the S and T or any of the other numbers in, let's say, alphabetical order and

A: What prevents you Dave?

Q: At this point, this is probably why I'm reporting on it and I said

to myself that I wasn't going to and that I felt responsibility and I started thinking more, probably too much about it and I lost some of it I guess.

A: And now, what are you going to do with it tomorrow.

Q: Tomorrow, every day hopefully I'm going to try to do a little bit more in that goal, that's the only thing I can do.

A: You think you will be successful?

Q: I can try, I guess, I can make ( ) successful,

A: You have hopes for it?

Q: Ah, yes.

A: And you really believe that?

Q: Yes sir, I think I feel that I can, it's scare because I feel at times when thinks are going well that they go well to a certain point and then there's inevitably a depression,

A: It will go up and down but you have to start out with a definite belief and that such that is the hope that it will be, that you will do all your best to make it successful.

Q: I'd say it's, that I'm at that level, I would say it honestly.

A: Then go ahead and see if everyday, every evening you make up your mind that perhaps the next day it could be increased a little. If today is 10 times, you remember, that perhaps you could Work or at least you could make an attempt that the next day it might be eleven and then 12, you see, see if you can make it progressive, all right? (yes Sir) Good. Let me know next week.

Q: Mr. Nyland you gave me a task two weeks ago and I tried to do it the first week and I had some success three times but last week I got all involved in something and I didn't do it, can I try it this week?

A: Do you have your school?

Q: No, it was something that happened in my family and it put me in a state that I couldn't Work.

A: Do it this week.

Q: I did my task five morning, five afternoons, five evenings when I wasn't supposed to do it and twice I missed,

A: That almost equalizes, it is not the same, you realize that,

Q: Once I forgot all together,

A: That's right you see and that you cannot undo and it is much better not to try to undo it because it is much better to see that that was actually the case, there's much more truth in it. As soon as you try to undo it by putting something in it's place and you consider it a substitute then you forget to think about it and surely it looses the value.

Q: Well, the twice I did it in the evening it wasn't possible to do it the other time even though I had remembered.

A: Good, if one conscientiously decides against the doing of a task because of such and such and such conditions, that is when one remembers it then for some reason or other it is utterly impossible, you know, it is a question of your conscience. When one says yes I was supposed to do it seven times, I only did it five and the other two it happened in such and such a way that it was utterly impossible because I was engaged in something that I did not make and I could not help, I could not think of it, okay. I think many of the statements that my conscience will allow for the face value of the conscience it does not mean that after some time the conscience may be a little bit stricter but I will allow it for the time being of even saying this is what I believe in and this is what I conscientiously believe regardless of how my conscience might ( ). But it's good in many ways that of course there were several times when you did (?) remember,

Q: I really only forgot altogether once and that I got involved,

A: That's right, I don't think it is so bad really,

Q: I liked doing it,

A: If you would do it again maybe it would be worse, let's do it again

Q: I can do it till Friday then I'll have a house guest, I can't do it after that.

A: It would be utterly impossible, yeah? You cannot allow the house guest to sit in the room for a little while and you go off somewhere?

Q: I might.

A: Try it, at least I would not immediately say that, sort of like throwing up a coin, I won't become present at any time, you know. One never knows and it depends a great deal on certain momentum that even you might set for yourself a few days before, miracles can happen. The most marvelous thing of a child is that he will not know that certain things cannot be done and the attitude that one should have towards the possibility of becoming conscious is like a child, that it could be, almost I would say why not. We are preventing ourselves by believing that one cannot become conscious, or that one's type is such that I am bound because I happen to be born under a certain sign and then of course I'm defeated. I will get defeated so often because of other people tell us and they implant in us the fear of some kind, immediately I am affected. Try to eliminate all the different things that might affect you in any way, in an adverse way, and try to hold on to that what you call now what you like to do, what there is adventure in doing for your own sake in order to acquire something that is not only new but might even be useful. Try to do it again this week and see if you can deepen that what you now call your consciousness, the question of awakening as if it is a clear sky instead of being a little cloudy, all right? Good.

Q: I don't feel that I can discern exactly when I now that I'm observing myself and when I'm not, I don't feel that there is a clear deferentiation between the states.

A: Try to keep on doing it, you will not know the difference between having been awake and falling asleep but you will be able to decide when

you are asleep then think about Work and then wake-up. It's only a question of more practice. And as long as you cannot of course you will not ( ) but the more you live with it the more the possibility is that there will be moments that 'this is different' from a previous one and it is then as if one is opening one's eyes or rather that there is a certain form of awakeness, it doesn't mean that it is deep or that it is such a different kind of a thing from being asleep because I must make allowances for the twilight world that sometimes I gradually go over into it and many times this kind of changing over from a so called half way awake, that is a sleeping-waking state of our ordinary life and a state of being awake is dependent on how one wakes-up in general and it might be a very good idea to see if by your experience if you remember how you wake up physically, how long it takes before you are really awake, physically speaking now. Some people (snap) take a long time and other people just like that and there they are. Much of that kind of experience also applys to applying an effort and then because of the effort and perhaps the intensity one can be awake in a very short time or it may take a little while. Keep at it, you will see that gradually out of the mass of information that one gathers there will be certain light points where you say it is a little brighter than this, you will remember, you must have patience for it. All right? For next week since we want to eternalize our thoughts, questions and answers you know we couldn't speak any more unless the tape is running. So till next week, good night everybody.